

The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity

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All communications, whether for publication or pertaining to matters of business, should be sent to the Editor, J. O. Atkinson, Elon College, N. C.

EDITORIAL COMMENT.

Gigantic Gambling. One short article can give no adequate conception of Wall Street gambling. Some figures will indicate on what a tremendous scale gambling is carried on there. One half of the 1,100 stock-brokers on the street are professional gamblers, and it would be difficult to place the other half in any other class than that of gamblers—pure and simple. The stock exchange, “the center of the conter” of this vice, is itself a marble palace, spacious, magnificent, grand. From this towering pile of polished stone, lines go out in all direction, and no less than 250 branch offices in 50 cities are linked to it by wire. It has 25 private wires to Chicago, 30 to Philadelphia, 50 to Boston. It has 5,000 tickers in New York. It is fitted with every convenience for gambling on a great scale known to the mind of man—telegraphs, telephones—its own paper twice a day, and stock sales every minute. The Wall Street gambling news of a year would make about 300,000,000 copies of an ordinary magazine. There are 20,000 brokers and employees on the street, fully 20,000 more on the outside who serve the gamblers, and at least 60,000 more watching or playing the game—an army of 100,000 men for whom Wall Street is responsible, in morals, meat and measures. This army of parasites reaped a harvest of no less than \$36,000,000, last year, enough to put a barrel of flour into every home in the United States. This is, we believe, the most gigantic gambling institution on the face of the earth. Christian America has yet some hard battles to fight.

Colleges and the Bible. In the year 1900 the Bible was taught in the classes of 335 Institutions of learning in the United States; in 1908 it was taught in 609 Institutions. In these classes there were enrolled, in 1900, 11,782 students: in 1908 there are enrolled 48,882 students. Nearly every college in the

United States, and the vast majority of college and university teachers now recognize, and declare, that any education without the Bible is imperfect, and that “the Bible is the greatest single intellectual force in the life of the modern world.”

There met in Columbus, Ohio, Oct. 22nd to 25th the First International Student Bible Conference to consider, and to emphasize, the place and power of Bible study among college men. Among the 1,000 delegates the leading colleges and universities of the United States and Canada were represented. Interest is growing every where in the Bible, but among no class of people so rapidly and so generally as among the scholars, thinkers, teachers and men of broad culture and much learning. Besides being the most popular book ever written, it is even now the most universally read and by all odds the most widely influential on the lives and destinies of mankind. An eminent critic in one of our universities recently wrote: “The Bible will ever be the book above all others. It will ever be the light of the mind and the bread of the soul. Neither the superstitions of some nor the irreligious negations of others have been able to do it harm. If there is anything certain in the world, it is that the destinies of the Bible are linked with the destinies of holiness in the earth.”

Ill-used Energy.—Mrs. William Astor, who died in New York Oct. 30th, was a woman of remarkable character and personality. Herself an heiress, she married William Astor, many times a millionaire, in 1853. Her ambition was to be society leader of the American metropolis—and that ambition she realized, and enjoyed for more than a half century. She was eighty-two years old, but not till one year ago did failing health compel her to relinquish her strong grasp on New York’s society set. It was she who created, and was recognized leader of the upper “400”, her visiting list having been confined to that number years ago. The ball-room in her Fifth Avenue mansion would accommodate 1,000, and in 1905, just three years ago when she was nearly an octogenarian, she gave one of the most elaborate and memorable social

functions ever held in New York, 1200 guests being invited. Many of the society functions she created and presided over have gone down in history as the most spectacular and elaborate ever known.

As one reads the life and record of this, in many respects, very strong character and historic personality, one wonders what she might have done for the moral and spiritual uplift of society had she given her great wealth and energy to this end. And how differently indeed that record would read.

IN CHRIST.

Your life and mine, the life of every man and every woman, however different they are from one another, they are all in Christ. In him there is the perfectness of every occupation—the perfect trading, the perfect housekeeping, the perfect handicraft, the perfect school-teaching, they are all in him.

In him lay the completeness of that incomplete act which you did yesterday. In him lay the possible holiness of that which you made actual sin. In him lie the absolute purity and loftiness of that worship which we this morning have stained so with impurity and baseness.

To go to him and get the perfect ideal of life, and of every action of life, and then to go forth, and by his strength fulfil it, that is the New Testament conception of a strong, successful life. How simple and how glorious it is!—Phillips Brooks.

Life is not merely passing through the world with a fair measure of comforts, with enough bread for our hunger, with enough raiment to keep us warm. Life means growth into the image of Christ himself, into strength, into well-rounded character, into disciplined manhood and womanhood, into the blessed peace of God. But the peace into which he guides us is victory over all the trials, and quietness and confidence which no external circumstances can break.—J. R. Miller, D. D.

Shakespeare, Dante and Milton are masters in literature and appeal to the head. Moses, David and Paul are masters in character and appeal to the heart.

FROM THE FIELD.

Memorial Christian Temple.

Today closes another year's work with us. Next Sunday we will launch out into a new year's work, with Bro. Ryan as pastor, Bro. J. O. Pitt superintendent of the Sunday-school and with the writer as assistant superintendent to have charge of the Primary department. Our Sunday-school year will begin with the conference year instead of the calendar year as heretofore. Bro. Bowden the retiring superintendent, will be greatly missed in our work. He will leave us the first of the year to take up his labors in a new field. May God's richest blessings go with him to the fields that are already looking forward to his coming. Bro. Ryan preached to a good audience this morning, giving us a powerful sermon from God's Word. At night we had the sweet pleasure of hearing a forceful sermon by Dr. Barrett, his subject being "God in our midst." Dr. Barrett spoke in his characteristic way, laying stress on the indwelling of God's love in our hearts. He was greeted by a full house of earnest hearers. Several requests were made for prayer at the close of the sermon. We have organized our teachers' Normal Class and they will get down to work on their studies at once.

Dear reader, how about the altar of prayer in your home? Do you daily call your family together and read God's Word and commune with Him; or are you neglecting this important part of life? Would it not be well to think of the future of your boy or girl and distill into their young lives the importance of setting apart a place and a portion of the time that God has given them for meditation, on his love?

J. H. Blanchard.

ALABAMA CONFERENCE.

The recent session of the Alabama Christian Conference was one full of interest and enthusiasm. From the opening service to the close of the session, the body seemed to be filled with the spirit of the work. In former years we have had perhaps as enthusiastic conferences, but we doubt if there was ever one before that counted for more genuine good than this. The interest was not only good, but the large representation was also a most pleasant feature, every church in the conference being represented and, with perhaps two or three exceptions, all of our ministers were in attendance.

Among the things of interest were the reception of one new church, Rockstand,

into the conference and the election of a Home Mission Board.

This new church is the outgrowth of a Sunday-school that had been superintended during the year by Revs. J. D. Dollar and J. H. Hughes. Five charter members entered into the organization of this church. Since that time two series of meetings have been held and the present membership is above thirty. This church was organized at a country school house, where services have been kept up regularly since. But Bro. J. D. Dollar, who has been called to serve the church another year, informs us that a part of the material for building a church house is on the ground and the remainder will be in place soon. An appropriation from the Home Mission funds was made for this point.

The Home mission Board is to have the general oversight of our mission points, among which is the town of Wadley. It is highly probable that a church will be organized at this point before Christmas and there is considerable probability that a house will be erected before our next annual session.

The Missionary Association of this conference will cooperate with the Mission Board in the erection of church buildings and sustaining our mission interests.

Again, Pleasant Grove is to build a new church soon, the foundation to be laid on Monday after the second Sunday instant. This point, however, received no aid from the conference, for this is one of our older churches and consequently made no demands on the conference.

As we look back to the recent session, let us, as members of this conference, remember the plans inaugurated and too let us look out and behold the opportunities that are ours for the next year. Now is the time to begin to make ready for our next annual conference. Brother Minister, see to it that your people begin at once to make arrangements to meet conference apportionments. Let us as "laborers together with God" be earnest next year about our Master's work.

G. O. Lankford.

RESPONSE TO WELCOME ADDRESS

By Rev. I. W. Johnson, Eastern Va. Conference.

Mr. President, members and friends of the Eastern Va. Conference,

It is with peculiar pleasure that we have listened to the cordial words of welcome, extended by the worthy pastor of this church on behalf of the members and friends of this church. Your kind invitation to be your guests would have dismissed all doubts as to the cordiality, and genuineness of your kind hospitali-

ty. After listening to such words of welcome, as have fallen from the lips of our friend and brother, we feel thrice welcome in your midst.

In accepting your invitation, and enjoying your hospitality, we believe that there are tremendous responsibilities resting upon the members and friends of this Conference during this session. There are many weighty matters which will demand the wisdom and best judgment of this entire brotherhood. But I am not here to use this moment for discussing matters, which are properly to be discussed under different circumstances, and by others more worthy to seek for your attention.

While I stand here, Mr. President, I am reminded that we are near the spot where Rice Haggard stood in the church building, and holding up the Word of God as his rule of faith and practice, proposed the name Christian, to the exclusion of all sectarian names. That old church building has decayed under the ravages of Father Time, but the work of that hour has gone to the uttermost parts of our Zion. Those men of destiny planned wiser than they knew.

But we are not here to live in the vista of a glorious past. Our faces are set toward the morrow, seeking to improve the undiscovered future, and make that tell mightily for results in the kingdom of God. And as we look to the future, there are many phases of work which are worthy of our deepest solicitude. And one among these great themes is the question of increasing the efficiency of our efforts to win souls for Jesus Christ. In imagination I go out into the forest at this hour. I stand amid the tall pines which have endured the storms of many winters. I see two men with saw and axe cut down one of the giants of the forest. They cut it into logs. A man with wagon and mules drives in, loads one of those logs, carries it to the log yard. An engineer backs his train in, puts it on the cars, brings it to this plant. It is carried into the mill room, placed upon the carriage, and cut into lumber. From there it goes to the dry kilns, thence to the planing mill, thence to the carpenter's hands, and finds its way into the piece of furniture, or some place in the building under construction. The men who started out to look for that tree looked, in all probability, for a live tree. A dead tree is not in much demand for that kind of business. When God goes into His church to look for material to build larger things, He looks for those who have eternal life abiding in them. And when he sends men out into the forest, for new material for his kingdom, they are to work together for the glory of God. The success of ear-

rying that log from the woods to the building, lies in the faithful discharge of the duties of every man from beginning to end. So of the great work of bringing men into the kingdom of God. If the church fails at gathering in new material, if she fails to increase her work somewhere, she is doomed to stagnation and ultimate death. To me, the most interesting part of ministerial reports, is not the number of marriages, or the amount of salary—or the number of sermons preached, but the number of conversions in the pastoral charge, and the number of additions to the church. Oh that we might catch a new vision of God's command "Go ye" during this session of our Conference. Call it missions, soul-winning or whatever you please, the duty lies before us and we should improve it.

We are glad to enjoy the fellowship of a church and community where building is one of the uppermost matters of concern. We are glad that you are not only interested in the great commercial interests of the community, but that you are also interested in the work of saving souls. Your labors in this part of God's vineyard have been abundantly blessed, and we can bid you God-speed in your good work.

We accept the offer of your hospitality, of the invitation to worship in your church, to enjoy the fellowship of your homes, with grateful hearts. And we pray that God's richest blessings and benedictions may ever rest upon and be with you, in the days that are to follow. We trust that we may conduct ourselves while in your midst in a way that shall be becoming to servants of the true and living God.

VALLEY NOTES.

Bethlehem.

This church at its last quarterly meeting, upon recommendation of the building committee which had been elected at a previous meeting, voted to build a brick structure in the place of the stone one now in use. The building is to be 34x55 feet, with a Sunday-school room 10x20 feet with a tower 10x10, 60 feet high. Cost between three and four thousand. This church runs a good Sunday-school and Christian Endeavor society. A ladies' aid society is to be organized at an early date.

Newport.

This church is to have an iron fence built around it, a cistern dug, shutters put to the windows and new chairs for the pulpit, all of which is to be done within a short time. A good Sunday-school is maintained at this point. We

shall begin our protracted meeting there November 4th.

New Hope.

This church is active along all lines of church work, keeping up a good Sunday-school, prayer meeting, and missionary society. At our first quarterly meeting this year the church voted a raise of thirty-three and one third per cent in pastor's salary for which we are grateful.

On October 11th, the school rendered a well prepared program in its childrens' day services, which was thoroughly enjoyed by the large congregation present.

Concord.

We have just closed a successful revival at this point resulting in seven conversions and additions, all of whom were men. Much interest was manifested throughout the meeting, good congregations being in attendance at every service. The Sunday-school at this place has been better this year than usual. The church also keeps up a missionary society.

Mayland.

This church had a good Sunday-school all summer. Four members were received at our last appointment.

Timber Ridge.

The pastor was greeted by a large congregation at this church at the last appointment. This church has a large Sunday-school and a good Christian Endeavor society. It has the best financial system of any church in our charge.

Beulah and Timber Mountain.

These churches are moving along very well for mission points. We are expecting Rev. Edward French of Greensboro, N. C., to come to the Valley and assist us in the work. We have been badly in need of help for quite a while and are thankful we can get some assistance.

W. T. Walters.

REPORT ON FOREIGN MISSIONS.

(To Eastern Virginia Conference, Den-dron, Oct. 29, 1908.)

No phase of our work as a people is more encouraging as to results, according to the outlay in workers and means, than that which we do under the name of foreign missions. But our interest does not seem to be growing in keeping with the increased demands made upon us. Our mission work is now embarrassed by not having the funds to keep the work as it has been, to say nothing of enlargement. The Mission Board has recently been battling with the financial problem. The situation from this standpoint seems distressing. The receipts for our foreign work are falling off each year.

It has been decided to discontinue three of our foreign missionaries who

have been doing good work in their respective fields, two in Japan and one in Porto Rico.

The Garmans are now stationed in the Sendai field, Japan, formally occupied by the McCords now at home. The Ut-sunomiya and Tokio fields are occupied by the Fays and the Woodworths respectively. At present every Japanese church in the Mission has a pastor. The figures for this year show a good increase over the last as follows: Increase in membership, 115; of resident members, 47; of baptisms, 43; of money collected, \$141.74; of Sunday school enrollment, 688; of average attendance at Sunday-school, 72; of other Bible class attendants, 87.

It is encouraging also to note that Rev. Sabure Koshiba, a Japanese, who has been studying in this country for some time, is to return to his own land and be in our mission there. This will strengthen our mission there and give it a better standing among the Japanese. The Rhode Island and Massachusetts Conference has voted to provide his support. We as a people should rally to the work entrusted to us in this foreign field.

Porto Rico.

The latest report from this field shows 22 added to membership; over 400 enrolled in ten Sunday schools; 33 candidates waiting for membership; two Endeavor Societies. About thirteen points have been worked during the past year, and we have five church organizations. But along with that which seems encouraging we have to face the fact that the present work cannot be carried on without increase in receipts. We therefore recommend: 1. That our people be induced to study more carefully and pray more earnestly for our foreign mission work.

2. That more stress be laid on Christian giving and its relation to the religious life.

3. That we do all we can in every right way to further our foreign mission interests.

4. That we encourage the teaching of Missions in the Sunday-schools of this Conference.

The report was amended as follows:

We recommend that a Foreign Mission Association be formed at this Conference, membership fee for men, churches, Sunday-schools, and Mission and Endeavor Societies \$10.00 and women \$5.00. This Association to be formed and conducted under the supervision of the Foreign Mission Committee.

W. D. Harward,
J. W. Harrell,
M. J. White.

NOTES AND PERSONALS.

—The Christian Sun to new subscribers from now till Jan. 1, 1910 for \$1.50. Tell your friends about it and ask them to subscribe.

—The Christians are to build a four thousand dollar church at Wakefield, Va. Rev. C. C. Jones has been called as pastor the coming year.

—Waverly, Va. dedicated her seven thousand dollar church house last Sunday, Rev. J. P. Barrett, D. D., preaching the dedicatory sermon.

—This is a time of church building among our Southern churches. Many congregations are engaged now in putting up larger and better houses.

—The congregation of Christians at Bethlehem, Rockingham Co., Va., is to tear down its present structure and build a larger and better house at an early date.

—Our Teacher Training Course is now on sale at The Sun office and orders are being filled. Single copies 60 cts. post paid. Ten or more to Sunday-schools 50 cts. per copy express prepaid.

—We give some strong papers in this issue read before the Eastern Virginia Conference last week. None of our Southern conferences are as fruitful as this one of strong and well prepared papers and addresses.

—Mr. and Mrs. M. L. Watkins, Windsor, Va. announce the approaching marriage of their daughter, Elmina Maie to Dr. James M. Raby, November 3rd. Miss Maie is a most charming woman, and the man is fortunate indeed who has won her heart and hand.

—Mr. J. Cleveland Barrett, is to travel a month or more among our churches and people of the Eastern Va. Conference in the interest of The Sun and of our Teacher Training Course, and of new and revised edition of The Government and Principles of The Christian Church.

—Mr. George F. Whitley, a graduate of Elon, and of law from the University of Virginia, is to be married to Miss Mary Eunice Minton, of Isle of Wight county, Va., November 12. Thanks are expressed for an invitation, and best wishes for a happy wedded life are extended. George was an exceedingly popular student at Elon and has a host of friends.

—The Pleasant Grove (Halifax Co., Va.) congregation held their initial service in the new church building last Sunday. There were morning and afternoon services, dinner and immense congregations. The house is a most beautiful, commodious and imposing one, in fact the handsomest country church we know anywhere—a proper, fitting

and substantial monument to the loyalty and devotion of this good people.. It is to be furnished with good carpet covering the entire floor space, and quartered oak pews of best design and finish.

MARRIAGE, DIVORCE, AND REMARRIAGE.

By Rev. W. W. Staley, D. D.

Marriage is the legal union of one man with one woman for life. The sanction of marriage may be legal, moral, or religious. Some eminent theologians have maintained that such permanent unions have slowly developed out of original promiscuity, though this is hardly capable of historic proof. In the earliest ages men and women seem to have been married, and God indicated that it should be so, in the creation of one man and one woman. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Gen. 2:24; 1 Cor. 6:16.

The growth of marriage from polyandry, and polygamy, to monogamy has been slow; yet the tendency has been steady in that direction and human society, when enlightened by scripture, knows that one man and one woman, united in marriage, is right. Polyandry is the union of one woman to two or more men; polygamy is the union of one man to two or more women; monogamy is the union of one man and one woman. The right of one man and of one woman to marry varies in different countries. The marriage of various ages, relations, and conditions, differ in different countries. An Englishman's marriage with his deceased wife's sister during a residence in Denmark where the union was lawful, was held to be involved in England; in New England a man may marry his deceased wife's sister, though such marriage is invalid in Virginia. Certain blood and marriage relations made impediments to marriage, and up to 1215 such impediments reached to the sixth degree; but at the fourth Lateran Council the prohibition was limited to the fourth degree or third cousin. The rule that seems to abide is that near of kin both by blood and marriage, should not unite in marriage. Among the Romans Patricians and Plebeians were not allowed to marry until 445 B. C.; even then they continued to marry within their own grade. Modern civilization puts up no social bars. The richest may marry the poorest, the highest may marry the lowest. The tendency is to remove impediments, and to let marriage take its own course. "Marriage is honorable in all" is the teaching of the New Testament, and the conviction of society. It is more than a civil contract though not

a sacrament as the Roman Catholic church teaches. Because it is, in their view, a sacrament, it is indissoluble. A legal contract may be dissolved by the mutual consent of both parties; but marriage is for life. It is so pronounced at the celebration of it and is so understood by all who enter upon it. This bond is the foundation of the home which is the bulwark of the church and the state. Home is the royal palace of mankind, the school of character, the citadel of affection, the foundation of purity, the orbit of destiny. God ordained the marriage state as the highest means of human happiness, as the only remedy for social sins. "Whoso findeth a wife, findeth a good thing, and obtaineth favor of the Lord." Prov. 18:22. Any man can find a woman; you may have to look to find a wife. The world is full of women; wives are found in homes. I can recommend marriage as ordained of God, adapted to the happiness of mankind, and charged not only with the loftiest obligations, but with the sweetest delights. Nothing short of religion satisfies the soul and nothing but marriage satisfies the social nature.

Divorce is the legal separation of husband and wife and is dynamite exploded under the home. Nations have tried hard laws and easy laws to regulate this relation and none have remedied all the causes or evils of this monster sin. Christianity has invested marriage with the only remedy for the violation of the marriage band, and wherever Christianity has waned the marriage relation has become loose and been disregarded in its highest relations and aims. Roman law regarded the marriage relation as a voluntary union which might be terminated by mutual consent. Under Justinian a wife could divorce her husband for 1. Conspiracy against the empire; 2. Attempting her life; 3. Attempting to induce her to commit adultery; 4. Wrongfully accusing her of adultery; 5. Taking a paramour to his house or frequenting any other house in the same town. Husband could divorce his wife for 1. Concealment of plots against the empire; 2. Adultery; 3. Attempting her husband's life, or concealing plots against him; 4. Going to baths or banquets with other men; 5. Remaining from home against her husband's wish; 6. Going to circus, theatre or amphitheatre against his wish. From Roman to canon law the change is great. "Ceremony becomes sacred, the tie is indissoluble." In Roman Catholic countries the canon law still rules. Till 1858 theory in England was the same. In this country legislative divorce has been held as in violation of the constitution of the U. S. which says that no state shall pass any

postfacto law or any law impairing the obligation of contracts. All sorts of schemes have been tried in the field of divorce. In most of the states it is allowed not only 1. For adultery but for 2. Cruelty. 3. Wilful desertion. 4. Habitual drunkenness. In New York it is allowed for adultery only, and in South Carolina not granted at all; but it is reported that in this state it has brought about a partial recognition of concubinage.

Freedom of divorce was one of the short-lived results of the French Revolution; but even during the operation of predivorce no new marriage could be made by either party within the years of the divorce. In Georgia divorce is granted only after the same verdict has been reached by two jurors at different terms of the court. In Connecticut, Illinois, Kentucky and Missouri, divorced parties may remarry without restrictions. In Mass. either party may remarry, but the defendant must wait two years, and get permission from the court. In Virginia one may restrain the guilty party from remarrying.

By reports the applicants for two-thirds of the cases for divorce are women. More divorces occur in families where there are no children or very few or in very numerous families—the latter due to desertion of fathers among the lower classes.

The divorce rate is several times greater in the U. S. than in Europe. Public sentiment has much to do with lax marriages and divorce. In dealing with this subject the church and the state have been considered chiefly up to the present time; but the Home is concerned. It is not simply a legal question touching relations and estates, but it touches virtue, the purity, the stability of the home.

Pharisees asked Jesus, "Is it lawful for a man to put away his wife?" He said unto them, "What did Moses command you?" They said, "Moses suffered to write a bill of divorcement, and to put her away." Jesus said unto them, "For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female." "What therefore God hath joined together, let not man put asunder." His disciples asked Him again of the same matter, and He saith: "Whosoever shall put away his wife, and marry another, committeth adultery against her; and if a woman shall put away her husband, and be married to another, she committeth adultery. Mark 10:5, 6, 9, 10, 11, 12, Matt. 19: 2-9. Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away

from her husband committeth adultery. Luke 16:18.

"For the woman who hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." Rom. 7:2,3.

And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband; but if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." 1 Cor. 7:10. It has been said, "whosoever shall put away his wife, let him give her a bill of divorcement: but I say unto you, 'That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is divorced committeth adultery.'" Matt. 5:31.

There is therefore no situation in our social life today so deplorable, so threatening, so direful as that by and through which the marriage relation is dissolved so readily and held so loosely. The laws of our land, in many states particularly, are directly contrary to the laws of God as touching this matter. The family is the unit of society and whatever dissolves that unity strikes at the very foundation of all that is high, holy and pure in society. The only hope for the salvation of society and the state is to pattern statute law after divine law as touching marriage and divorce.

SOLVING A SUNDAY SCHOOL PROBLEM.

One of the most serious problems that has confronted Sunday-school superintendents has been the teachers' problem; especially has this been true in country schools. The school has often been lacking in interest and scholars have been negligent in attendance because of the poor equipment of the teachers and their methods of presenting the lesson. And yet the most of these teachers have perhaps done the best they knew. The fault was not theirs, so much as it was their lack of opportunity of knowing a better way.

This lack or need has been met in the Teachers' Training department of the Sunday-school. This department fills a long felt want with every true teacher. He (I mean both sexes) has felt the lack of effectiveness in his work. He knew there must be some better way to hold interest and impart instruction but he had not been able to find it; hence it is

with a feeling of thankfulness that he welcomes the advent of a course of instruction that will prove an invaluable aid to him in his work.

What does the Teachers' Training Course mean to the teacher?

It means a sacrifice of time to do extra work. Not much time is required each week for this; but if we are to take any advance steps, we must give it some time and effort. What will be the result?

1. To the teacher:

(a) A fuller knowledge of the Bible.

(b) Better equipment for the work.

(c) Ability to get more out of the lessons and a better knowledge of imparting instruction.

2. To the school:

(a) Larger classes.

(b) More interest in the lessons.

(c) More souls won to Christ and the church.

Every Sunday-school scholar who has ever attended any other school knows that for a teacher to read the questions out of the quarterly and for the scholar to read the answer, is not teaching, but merely going over the lesson. If we are to succeed in our Sunday-school work as we should do, we must avail ourselves of every opportunity to better equip ourselves for the work. The book, for Teachers' Training work being published by the Christian Sun and arranged by a committee selected at the last session of the Southern Christian Convention will meet the needs of our people. From the contributions and the subjects treated we are assured it will be a useful book in its line. Every superintendent and teacher in our church should have a copy, and every Sunday-school should have a class composed of the superintendent, teachers, prospective teachers, and others who may desire to take the work, to meet from time to time for the study of the course.

There is no reason why the Sunday-schools of our church should not be just as progressive in their methods as those of other denominations.

The course as outlined in the above book is adapted to both country and town schools and we should not fail to take advantage of the opportunity offered of doing more effective work for the Master by being better equipped for his service.

Will you see to it that your school gives this a fair trial?

W. T. Walters.

Broadway, Va.

You may think the Bible dull, dry, uninteresting, antiquated. Which shows that your own spiritual condition has dried up.

THE SUNDAY SCHOOL.

HOW TO TEACH THE SUNDAY SCHOOL LESSON FOR NOV 15.

A Few Suggestions.

The Lord Our Shepherd.

Psalm 23.

Golden Text: The Lord is my shepherd; I shall not want. Psalm 23:1.

Chronology: There is nothing in this Psalm to date it, unless it be the fifth verse, which we may take to be a reference to the hospitality David received at hands of Machir and especially at the hands of Barzillai, when he was a refugee from his kingdom, being pursued by his rebellious son Absalom. Be that as it may, the Christian world has always felt that this precious expression of confidence in God came in the last year of his stormy and eventful life; after he had experienced the hand of God with him all the way along. If we were correct in assigning the rebellion of Absalom to the fortieth year of David's reign, this Psalm must have been written soon after David's return to Jerusalem and just at the sunset of his life. Let us hope it came then, as an expression of his thankfulness for God's watch-care over him during that darkest period of his life.

Review: I believe a brief review of David's life as a whole would be very helpful here, especially of his earlier days with his father Jesse and with the sheep. Let the aim of the review be to show that God's hand had through his whole life led him as a shepherd does his sheep; this is especially true of his patiently waiting the time for God to make him king to come, and by not trying to hasten it. Then particularly review the dark period of the rebellion of Absalom covered by our last two lessons, and show what a wonderful spirit the man must have had to be able to compose such a matchless piece of literature as this Psalm is with the recollection of these dark days vividly present before him. In such a man, we forget the adulterer and the murderer and see the man after God's own heart.

Teaching the Lesson: Before you begin to teach today call for the 27th Psalm assigned last time and show where it breathes the same spirit as this one. This lesson naturally falls into two parts, which you will write on the blackboard: as they are developed in the teaching for use in the review by the topic method. 1. Reminiscences from Youth. Verses 1-4. Here you will discover by the question method what your class knows about the duty of a shepherd in the days of David, and if they do not have definite knowledge in re-

gard to the matter, it will be well for you by way of incidental instruction to tell them of his duties; how he had to break leaves and branches from the trees in certain seasons of the year for them, how he studied their comfort, led them to cool vales to rest when the heat of the sun was fiercest, how he knew them by name, how he provided for their protection by day and by night, etc., etc. With this picture still clear before them ask one member to give the golden text which is the first verse of the lesson and point out that we shall not want. Then call for John 10:1-13 assigned last time, which tells of Jesus the Good Shepherd, and Luke 13:3-7 also assigned last time, which tells Jesus' parable of the lost sheep. Now call on another for the second verse and get the class to see the picture. Now by question discover what God does for our soul, into what paths He leads us and why; why we should fear no evil though we walk through the valley of the shadow of death; and the use of the rod and staff for shepherds and in what way they comfort us when used by the Lord our Shepherd.

2. A Guest Royally Entertained. Verses 5-6. Here discover where God prepares a table for us and why this is such a special favor, with the possible particular instance in David's own life to which this may refer; with what he anoints our head and the manner in which he fills our cup. (The first of these customs refers to the anointing the head of a tired sheep by the shepherd as he leads him into the fold for the night, though it may also refer to the oil sometimes given guests in the home. The second evidently refers to the custom of oriental hospitality, which not only filled the guest's cup, but also ran it over as evidence of his warm welcome.) Ask some one now to repeat the last verse and discover what house of the Lord David had reference to. (Some think he had reference to the temple, which he hoped to build, but this is not likely; he means the house not made with hands, eternal in the heavens like-ly, but find out what your pupils think about it.)

Now review the lesson by the topic method. Then call for a concert recitation of the lesson as a whole. Then ask for one verse from one and another from another, perhaps it will be recited twice in this way before all will have had a verse. Then ask one to repeat it entire and alone. This drill may seem severe, but we cannot afford for our class not to know this valuable piece of comforting Scripture.

Truths and their Application: 1. We shall not want if we are God's true children, if we are His sheep and He is our

Good Shepherd. Wealthy and famous ones about us may want, but we shall never want. We are God's sheep and He is able to provide for us. To be sure hardship will come upon us and disappointment and sorrow, but we know that all will work out for us a more exceeding salvation, and we shall not want. See Phil. 4:11-12.

2. God restores our souls. There are times when we, of ourselves, would be compelled to go out from life, but the grace and goodness of God restore our souls, we take a new lease on life and go on to better our fellowman and do God service. Those who commit suicide, do not trust in God. No despair can be so great that it can drive the child of God to take his own life.

3. Death has no terrors for the believing child of God. Yea, though we walk through the valley of the shadow of death we will fear no evil, for God is with us to comfort and protect us from all danger, and to give us a safe entrance into the heavenly home when we have finished our work here below.

4. Even the good man has his enemies. Often they are undeserved, but he has them just the same. God prepares for him a table in the presence of his enemies, anoints his head with oil, and runs his cup over with blessings.

Assignments for Home-Study of the Lesson: Ask one to be specially prepared on the lesson for Oct. 11, 1 Chron. 17:1-14; ask another to find out from 1 Kings 19:14-29 and 2 Chron. 9:13-128 whether the wish in verse 37 of the lesson was fulfilled; ask a third to find on what other occasion a son of David rode through the streets of Jerusalem sitting on an ass, Matt. 21:1-11; ask another to read on class the 72nd Psalm, of Solomon, entitled "The Reign of a Righteous King;" ask a fifth to find the meaning of Solomon's words in verse 52 from a study and comparison of I Sam. 14:45; 2 Sam. 14:11; Acts 27:34.

W. A. Harper.

Elon College, N. C.

LESSON 6. NOVEMBER 8.

Lesson Text: 2 Sam. 18.

David Grieves for Absalom.

Time: B. C. 1024 (about.)

Places: Mahanaim and the "wood of Ephraim."

Persons: David and his army. Absalom and his army.

Scripture Connections: 2 Sam. 16:17.

Bible Readings: Absalom's Defeat, 2 Sam. 17:9-17.

David's Grief, 2 Sam. 18:19-33.

David's Return, 2 Sam. 19:9-15.

A Father's Failure, 1 Sam. 3:11-14.

Christ Willing to Save, Tit. 3:4-7.

Duty to Parents, Ex. 20:12.

Exhortation to Youth, Tit. 2:6-8.

Topical Outline.

- I. Introductory.
- II. Absalom's Defeat and Death.
- III. David's Sorrow.
- IV. Practical Thoughts.

Introduction.

The conspiracy of Absalom would have succeeded if the advice of the bad and wise Ahithopel had been followed. He advised Absalom to immediately pursue David. Delay proved fatal. David flees across the Jordan, reorganizes his army under his two nephews and prepares for a defense against the forces of Absalom. In about three months Absalom comes over the Jordan in pursuit and offers battle. The battle was fought in the "wood of Ephraim" and David gained a great victory with a loss of twenty thousand to Absalom's forces.

Absalom's Defeat and Death: (Vs. 9-17). "And Absalom met" He was running from the field where his forces had been severely defeated. "Oak" "Terbenth" or turpentine tree. Resembled the oak.

"His head caught hold"—He had a fine head of hair. The two things in which he foolishly boasted, the royal mule and his magnificent head of hair, both contributed to his downfall.

(Vs. 10.) "Hanged." Not by his hair. His head was caught in the fork of a limb, having become entangled by the limb of the tree.

(11-13) "Girdle." A mark of honor and a reward of military merit. A thousand shekels. A shekel of silver would be worth about seventy cents in our money.

(14) Three darts—Wooden staves through the heart. Not literally his heart, but into the midst of his body. The blows did not kill him outright.

(16) Held back the people. He holds back the people from further useless slaughter in order to more easily unite all Israel under one king. Absalom being dead, David rules without a rival.

(17) Heap of stones. The people of the East show their detestation of the memory of an infamous person by throwing stones at the place where he is buried.

David's Sorrow.

(32) Cush. Cush was a messenger sent to David with sad intelligence. The king had heard of the welfare of his kingdom: the father now inquires as to the safety of his son. The court is thinking rather of the victorious king than of the bereaved father.

(33) Much Moved. Sore troubled.

Practical Thoughts.

(1) Only a base man takes delight in the fall of a rival.

(2) A gifted and loved son de-

stroys himself in trying to destroy his father.

(3) The success of the wicked is short.

(4) David's grief is greater because of a troubled conscience. He had not trained his son by either precept or example as he might and should.

(5) Absalom is hung up by the means of the hair which was his foolish boast. Here is pride.

(6) He was mounted on a mule after the style of a king. The mule is the death of him. Here is ambition.

(7) Pride and Ambition were his besetting sins.

Sowing seeds of sin and selfishness brings a sure harvest of sorrow and suffering.

G. W. Tickle.

TO THE SUNDAY SCHOOLS OF THE NORTH CAROLINA AND VIRGINIA CHRISTIAN CONFERENCE.

On this page is printed a miniature representation of the Memorial which will be given to each Sunday-school in the Conference which complies with the request of Conference in reference to Sunday-school Home Missions.

Here is the request of conference:

"That whereas our Sunday schools are doing no special work looking to spiritual training in giving for the cause of the Master and His church, this committee (i. e., the Home Mission Committee) suggests that Conference ask our various Sunday schools to contribute ten or five cents per member for a Home Mission Fund, and that this fund be used to establish mission churches, distinct from the churches aided by the Home Mission Fund of the Conference, in the bounds of our Conference, and further that those Sunday schools which comply with this request shall be supplied with a memorial by the President and Secretary of Conference, which they may display in their schools as an encouragement to further missionary efforts."

In order to meet this request all you are required to do is to send up to conference through your delegates 5 or 10 cents, preferably the latter, for each member of your Sunday-school. Then your delegates will return with the Memorial displayed on this page signed by the President and Secretary of Conference—a handsome Memorial 13x18 inches, which you can frame and hang in your Sunday-school room as an encouragement to your school to do still more along this line in the future than they have in the past.

Will you, Brother Superintendent, Brother Deacon, Brother Secretary, Brother or Sister Teacher, see that your Sunday-school gets one of these handsome memorials? It is with you.

W. A. Harper,

PAUL'S WAY.

Not many of Paul's sermons are recorded. These attract attention:—The one at Jerusalem, before the officer; the one at Caesarea, before the king; and the one at Athens, before the Areopagites. Two in special contrast, according to N. Summerbell, were the one before the king, all Jewish, and the one before the Athenians, disclosing Greek culture.

Most men, in visiting Athens, would have spent the time in sightseeing; especially considering that in that age it was more difficult to visit distant points than it is now. But Paul did not seem to travel to see the sights, but to save men.—That was his one mission.

It would be natural to suppose that Paul in visiting Athens would bow to Greek culture; but with astonishment the reader of the history in Acts discovers that he accused the Athenians of ignorance. He laid hold of their altar-confession of ignorance, to proclaim to them who were so rich in other gods, the doctrine of immortality, the resurrection of Christ, and the true object of worship. He had the hardihood, in the presence of hearers who were so exalted in art and so respectable in philosophy, to announce to them that God commanded all men, everywhere, to repent. They might be complimented on their learning, respectability and philosophy; but they were to repent.

Let us see:—Was this his first recorded sermon in Europe? His hearers were proud; but they were to repent. They were high officials; but they were to repent. They were philosophers; but they were to repent. So with the philosophers of our own time.

When the Athenians heard him, some mocked, some postponed, and some believed.—J. J. Summerbell in Christian Vanguard.

A BIRTHDAY SURPRISE.

This, Oct. 22nd, is my birthday. The evening of this day I had a pleasant surprise. My two brothers, Jacob and George, who live in Graham, and my two sons, who also live here, called about time for supper. They and Mrs. Long had evidently some previous understanding, for when supper was announced I found that ample preparation had been made for all. For some time we enjoyed pleasant conversation, and, when we parted for the night, kind wishes were expressed for many happy returns of my birthday, and each one left some visible token of substantial value as evidence of good will.

W. S. Long.

Graham, N. C., Oct. 22, 1908.

THE CHRISTIAN SUN.

Founded 1844 by Elder Daniel W. Kerr.
Organ of the Southern Christian
Convention.

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Four Months50
Advertising rates given on application.

J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

CONFERENCE CALENDAR, 1908.

Western North Carolina Conference.

Park's Cross Roads, (Ramseur), Tuesday, November 10.

North Carolina and Virginia Conference.

Longs Chapel, N. C., Tuesday, 10 a. m., November 17.

Christian Missionary Association.

Spring Hill, Waverly, Va., Tuesday, December 8.

EASTERN VIRGINIA CONFERENCE.

The 88th annual session of this good body was held with our church at Dendron, Surry county, Va., last week. The session was not as largely attended as usual. There was much rain on the two most important days, and this kept many away. The delegation from a distance may have been as large as usual. Rev. H. E. Rountree has been pastor of the church and gave a most fitting, timely and cordial welcome address. The response was so out of the ordinary, and withal so interesting, that we print it in full elsewhere in this paper. It was delivered by Rev. I. W. Johnson. The "welcome" and "response" are generally matters of courtesy, very commonplace, and exceedingly dull and tiresome. Not so in this instance, thanks to brethren Rountree and Johnson.

The Conference convened Tuesday a. m., Oct. 27, and of course Rev. N. G. Newman was reelected president. Why should he not be? There is none better: "Trojan and Tyrian are presided over with no discrimination by him," and his heart is in the work. Rev. W. D. Harward is the efficient secretary and was

continued in that position. Besides the routine work, reading church letters, ministerial reports, etc., little was done first day of general interest.

The Wednesday morning session was the best of the conference. It was intellectually edifying and spiritually uplifting. The first and longer part of it was given to Education. Rev. W. W. Staley, D. D., Chairman, read the report and made timely comment. Dr. E. L. Moffitt, President of Elon College, followed with a masterly and eloquent address on "The Relation of the Church to Elon College." Several short talks were made in the general discussion which proved exceedingly interesting and gratifying. Following immediately was the annual address by Dr. J. P. Barrett, editor of The Herald of Gospel Liberty, a paper of unusual worth, weight and grasp. Rev. W. W. Staley, assisted by Revs. J. W. Wellons and H. H. Butler, then administered the sacrament of the Lord's Supper. This was most impressive and solemn and was a fitting climax to the most delightful session of all the conference. The second day afternoon was given to Religious Literature, and was without event out of the ordinary. Thursday morning was given to Moral Reform, to several talks, to an address on "Responsibility of the Church in Relation to the Evils of the Land," by Rev. C. C. Ryan, and a paper by Rev. W. W. Staley on "Marriage, Divorce and Remarriage." This valuable paper we give elsewhere in this issue. It will be widely read, and with interest.

The report on Foreign Missions is printed elsewhere also. This contained information of a general and practical character, and so is given to the public through The Sun. Dr. J. P. Barrett followed the report with a stirring address on our foreign mission needs and interests, and several other valuable suggestions were made. In consequence the conference was much moved on the subject and plans were made to increase the foreign mission collection in the conference, several churches voluntarily increasing their apportionments. Besides, it was decided, as the Report elsewhere given shows, to create in the conference a Foreign Missionary Association.

Col. J. E. West, Chairman, and Rev. J. W. Harrell, committeeman, stirred conference also with their appeals in behalf of our home mission interests. Bro. Harrell's able and very timely address is given elsewhere in The Sun. The mission points in this conference are very active, most promising and hopeful. It was brought out by Chairman West that the members of churches

receiving mission aid gave an average of \$7.35 each for church purposes the past year.

The Conference is moving to aid Portsmouth church substantially in its efforts to build, and there are several other points receiving substantial aid.

Duties elsewhere called us away after three days of conference session. Enough was seen and heard to learn that the Eastern Virginia Conference is making rapid strides in all lines of progress. There were papers read and addresses delivered of an exceedingly high order, and many of them were fruitful in the extreme. Members prepare for their work before they go to conference, and workmanship of more than ordinary merit is the result.

Church collections the past year were good, and many churches received large additions, the Suffolk church showing a gain of over two hundred for the year.

Rev. C. C. Ryan of the Memorial church, Norfolk, and Rev. W. H. Thompson of the Third Church, Norfolk, were heard with pleasure and profit, both in addresses, and in a sermon each at night. These are already proving valuable additions to the strong working force of the conference.

The Conference met at Dendron, and that town has something of a story worth relating. It was practically made, and is supported in large measure by, the Surry Lumber Company. With the possible exception of one other, this is the largest and completest saw mill on the Atlantic coast, from Maine to Florida. It is nothing less than a wonder. Its capacity is 400,000 feet per day. There are employed by the company between 1400 and 1800 men, including log cutting, hauling, railroading and all. There are 53 miles of good substantial railway with regular freight and passenger schedules, and possibly as many more miles of branch lines and "spurs" for logging. It takes fourteen locomotives to haul the logs and lumber. It takes from 150 to 175 cars of logs per day to feed those ravenous and greedy saws. We were not aware before that saws had been made that cut "going and coming," but they have been and the Surry Lumber Co. uses them—as much lumber is cut as the carriage is backing as there is as it is going forward. Every modern improvement has been applied, in fact, to make saw-milling complete. The great saw-mill yard is a grassy lawn and looks like a college campus. Millions of dollars has been spent in making this the master and the marvel of the saw-milling trade.

At the head of this great enterprise, as managers of it in all its varied oper-

ations, are three brothers, Messrs. Edward, Ernest and Arthur Rogers. (Our home was with the latter and what splendid Christian hospitality and fellowship we enjoyed there). We were told that these men not only control the policy of this great business concern, but set the pace, and example as well, for high moral and spiritual conduct in all the affairs that pertain to the Company and to the town. Every wheel and axle and pump and fire-box of this great concern stops at midnight Saturday, and no work of any kind is allowed in shop, mill or railroad till after midnight Sunday. The Sabbath is a day of rest, and is so regarded by all this Company, and I was assured that this was not only right, but that it paid best. If in the woods or on the railroads a neighbor's pig, cow or ox is killed, there is no going to law—the neighbor is paid at once. A few years ago the Company was to be sued. A locomotive had struck and killed a man. The plaintiff's attorneys had the case removed to another county because they declared that this Company was held in such high esteem in Surry county that no jury would decide against it on any account. That is something unique we are inclined to think.

As sure as heaven is and God dwells therein and here, the world will learn one day that it pays even a great corporation to be kind, gracious, respectful to others, and obedient to the moral laws of this universe. The Creator was and is the best Economist, and He knew, and does now know, that it is best for man, financially, physically, socially, and mentally, as well as morally and spiritually, to "Remember the Sabbath day to keep it holy." The man or the Company that violates that law of the eternal years will lose out in the final against the man or the Company that keeps and obeys that law. So also of the other laws laid down by the All-wise One for man's guidance, help and profit.

Business men will yet come to see, as some of the bravest, best and wisest are already seeing, that the paths of peace and the ways of righteousness are paths most fruitful of all that this world has to give and the next has to promise.

We shall not forget for aye or ever our visit to the 83rd annual session of the Eastern Virginia Conference, to the Surry Lumber Company's magnificent and beautiful business and to the home and fireside of those splendid men, the Rogers brothers, who know how to conduct a great business in the same way they teach their Sunday-school lesson.

—Nearly one-fourth of the students of the universities in Sweden have signed a total abstinence pledge.

NORFOLK LETTER.

Delegates to the Eastern Va. Conference have returned, and all agree in the opinion that the entertainment was splendid and that it was a good session of conference. The coming year ought to be the best in the history of the conference by reason of the years that have gone before.

The Third Church Sunday-school is like the "airship," establishing new records each time of meeting recently. We had three more last Sunday than any Sunday before.

The different churches in the 7th ward are working in harmony beautifully. At a meeting just closed, at the Baptist church, in which Rev. W. V. Savage of Churchland did the preaching, and in which there were several conversions, at the invitation of the pastor, Rev. R. J. Bateman, one young lady gave her name for membership at the Third Church.

The many friends of Dr. J. P. Barrett have been delighted to have him in this community again. Sunday the 25th he was with Bro. Harrell and his people at Portsmouth in their 7th anniversary service. At night he was with Bro. Ryan and his old parishioners at the Memorial Temple.

Dr. T. E. Baird, I reported last week as being somewhat improved. He is again in the Hospital in Philadelphia for future treatment.

We will begin a series of meetings at the Third Church this week, to continue indefinitely, the interest in the meeting to determine the matter. Rev. C. C. Ryan of the Temple will assist the pastor.

J. W. Manning.

Elon College Notes.

Dr. W. T. Herndon has been called to the bedside of Miss Jennie, his daughter, who is teaching in the Greenville Graded School, Greenville, N. C. While the Dr. is from home his daughter, Mrs. John Moffitt of Asheboro, is staying with Mrs. Herndon.

Mrs. J. P. Avent of Jonesboro, N. C., the daughter of Rev. C. A. Boone, has returned to her home after spending a week here with her parents.

Miss Ruth Jones has begun teaching in the Elon College Graded School. We have a public school of which we are proud, a nicely remodeled house, new desks, stoves, etc.

Miss Regina Williamson of Eastern Virginia is visiting Mrs. J. O. Atkinson, her sister. Miss Regina, was formerly a student here and well known to many Sun readers.

The Teacher Training Course is just out and it makes a handsome book of

two hundred and thirty-six pages, nicely bound in paper. It is a lasting monument of honor to its authors and the church at large and fills a long felt want.

Dr. Moffitt returned from the Eastern Virginia Conference today and reports a pleasant and profitable session. From this time on for some weeks he will be from home most of the time attending the various conferences.

Mr. O. B. Barnes, who some time ago had the misfortune to sprain his ankle, is now able to be walking with the aid of crutches.

The college work of all departments is moving along smoothly. There is no friction anywhere. The students are well and making satisfactory progress. The reports for the first quarter will be out within the next few days.

J. T. C.

Burlington, N. C.

On Thursday before the Second Sunday in Oct. we began our protracted meeting at Burlington, and continued till Oct. 18th. The attendance was good from the beginning and a deep spiritual interest seemed to pervade the entire meeting. Rev. L. I. Cox was with us four days, Monday to Thursday inclusive, and preached to good acceptance. He is an intensely earnest preacher, and I was glad to have him with us, and to hear him preach. There were but few public professions of Christ, but I believe followers of Christ were greatly revived and strengthened.

We have a fine Sunday-school, and our Christian Endeavor Society is doing good work.

Some evenings ago Mrs. J. L. Scott, vice Pres. of the "Woman's Bible Class" of the Burlington Christian church, assisted by local talent of the city, gave a Music Recital for the benefit of the Class. It was certainly very fine, greatly enjoyed and highly complimented. The selections were from, Dulchen, Jamonneau, Thaver, "Jerusalem" from Gounod's "Gallia," Jungmann, closing with chorus, "The Heavens are telling"—Haydn. No admission fee was charged, but a silver offering was taken which netted, I think, over \$25.00 for the Bible Class. This Class contemplates building a room for its use, its present class room being too small.

P. H. Fleming.

The offense of betting on an election in North Carolina is a misdemeanor, and is classed in our law with bribery. Here is the law: "If any person shall bet or wager any money or other thing of value upon any election held in this State, he shall be guilty of a misdemeanor." Sec. 3384 Revisal of 1905.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

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CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Total Reported Last Week \$1395.94

Monthly Dues.

Eunice Penny 10

J. Newman Denton 10

S. E. Denton 10

Holt Moffitt 20

Maud Lee Howell 10

Curtis Parke Harrell 25

Monthly S. S. Offering.

Union, Va; 50

Tenth Legion, Va 1.71

Linville, Va. 1.59

Union (Surry) Va. 1.40

Waverly, Va. 16.30

Special Offering.

Jr. C. E. Society,

Elon College, N. C. .. 2.10

On support of Cates

Children 3.00

Amt. 41st week, 1908 \$27.36

Total \$1423.30

My Dear Boys and Girls of the Corner:

This has been a dreary day, rain, rain, rain, but our children went to school and they all are enjoying it too. You just ought to be here about 8 o'clock in the morning and hear the clatter 25 children make getting ready; but clothes are all ready and it does not take very much time. Miss them? Well, I guess we do. If it were not for the babies left behind we'd feel lonely indeed.

We are indebted to the following friends for donations this week:

Mrs. Wicker, Mrs. Dawson and Mrs. Peace, Elon College, N. C., clothing and from Miss Beatrice Fowler, Charlotte, N. C., 1 bbl. containing clothing and 14 plates, 6 forks, 8 knives, 4 tin pie plates, 1 roller, 1 sifter, biscuit cutter, 11 large spoons, 20 small spoons, 5 bowls, 8 goblets, 1 dish.

We would appreciate very much a large clock for our dining-room. Will some Society of Cousins or friend see

about this gift? Think, speak and act and before long let us hear the result. A big clock for our dining-room wall! Don't forget, will you?

Cordially,

Uncle Jim.

Raleigh, N. C., Oct. 23, 1908.

Dear Uncle Jim:

Here I am with my dime for Oct. I hope you will excuse me for being so late and I will try to do better next time. Uncle Jim, did you go to the Fair any last week? I went one day and had a fine time. I will close for this time, with much love to all.

Your little niece,

Eunice Penny.

No, not Raleigh fair, Eunice, but our little crowd headed by Uncle Jim went to the Burlington Fair and had quite a nice time.

Somerton, Va., Oct. 20, 1908.

Dear Uncle Jim:

I have been so busy going around this summer that I did not write to the corner. Hope all the cousins had as gay a time through the warm days as I did. Enclosed find twenty-five cents and my best wishes.

Your nephew,

Curtis Parke Harrell.

Ah, Curtis, cool days bring needs for the orphans and you do not fail to remember. Thank you.

Holland, Va., Oct. 27, 1908.

Dear Uncle Jim:

It seems that I am late every month. But better be late than never. You will have to excuse me again. Mama has been so busy with her work she did not have the time to write for me. Uncle Jim, I have picked up a half bushel of peanuts and now I am helping mama to pick off. Don't you think I am real smart? I hope all the little cousins are well and picking off peanuts like me. Please find enclosed my dime for Oct. which Uncle Henry gave me. Much love to you all.

Lovingly,

Maud Lee Howell.

Well, Maud, mother must let you earn your own money now since you are so smart to help her. Our little boys and girls have quite a crop of peanuts too.

Clayton, Ala., Oct. 22, 1908.

Dear Uncle Jim:

I just know every one of your boys would like to spend an hour or two in one of these sugar cane patches down here, and girls here chew cane too. You ought to see Miss Alma Newman since she has learned to chew cane—it agrees with her. We saw a real coon the oth-

er day. When little brother can walk fast, we may go hunting.

Our love and dimes,

J. Newman Denton,

S. E. Denton, Jr.

Invite little James to go hunting with you boys when you go. I wonder which would catch the coon. Don't you?

Asheboro, N. C., Oct. 23, 1908.

Dear Uncle Jim:

I am sending my dimes for both October and November. I will soon be large enough to earn my own dimes to send you, for already I can run lots of errands for mother. When I go to grandma's though I never know how fast time passes and forget to go home again till I am called.

Love to you and the cousins.

Fondly,

Holt Moffitt.

I guess you have the failing most little grand-children have, Holt, so mother must excuse you. 'Tis nice to have grandmas.

UNION IN CHRIST.

We must have a united church, one in spirit and aim. We have boasted long enough of our individuality, and individualism has almost wrecked Protestantism. Individualism? Yes, but never at the expense of unity. The church is not a democracy, but a Christ-ocracy. It is not an organization of many heads, but of one head, Jesus Christ, and He declares that unity in the body must be had at any sacrifice.

But it must not be unity at the expense of compromise with the truth. Church federation we all endorse along moral and social lines. The saloon cannot be put away and kept away without a confederate church in the effort. We believe also in church federation in religious work, but not at the expense of the plain teachings of our Divine Lord. If it is a confederation around the cross, and on His commands, then let it be endorsed; but any united effort that would silence us in preaching the whole truth would be a calamity and a curse. We can unite only on The New Testament. And may God hasten that kind of church federation!

In our evangelism for the cities we cannot unite around the historic creeds. For sixteen centuries the creeds have failed to bind together the body of Christ. All the religious wars of the ages have been fought around the creeds. Historically the creeds stand for revolution, but Christ for redemption. Not the creeds, but Christ must be the object of attraction, the incentive of all endeavor and the bond of union. On

this foundation let us unite the church in a great universal movement for the evangelization of the world.

The character of our message is all important. The gospel of Christ has a sociological aspect, for the Kingdom includes the entire man.—When we were regenerated we came into the Kingdom of God, body, soul, and spirit. It is here where we find the solution of the incarnation and the resurrection from the dead, because Jesus Christ redeemed the body as well as the spirit, and will ultimately perfect and glorify them both. Therefore we must come to realize that our message ought to be for both body and spirit, for social as well as for spiritual regeneration and righteousness, that is, for the amelioration of the distressing social conditions for cities, states and nations, as well as for individual life. We must bring a message for the vile, disease-creating tenement, for the righting of injustices between the employer and employee, for the everlasting abolition of child labor, the saloon and every form and institution of social evil.—Christian Vanguard.

HOME MISSION ESSENTIALS.

By Rev. J. W. Harrell.

It is not the purpose in this paper to cover the entire mission field of our Southern Convention, but to confine ourselves to the Eastern Virginia Christian Conference and view the home mission work of the Conference in its several aspects.

History and Growth.

The mission work of this conference has had a slow, but steady and sure development. It has not reached its present status in a decade, it has taken a half-century to place it upon its sure foundation and to begin to raise the magnificent structure that already gives promise of greatness and splendor. It was late in the fifties, or early in the sixties, that the mission spirit began to find its way into the conference and take definite shape and form. The "Itinerant" system was the first form in which the mission spirit manifested itself and in 1860 this was supplanted by "Home Mission Societies," and in 1865 the apportionment plan was adopted by this conference, which is the plan of the conference for gathering mission money today. From the small beginning with possibly a minister giving half of his time to conference mission work, we have today a number who are giving all, or a part, of their time to the work. To say the least, we are a good ways from where we began. We have made progress and we are glad. We rejoice in what has actually been done and look to the fu-

ture with fond anticipations. We have begun to build, the structure is rising above the foundation, and we are anxiously looking on to see what shall be the proportions of the building, and how grandly and rapidly the work shall go forward. It shall be a great structure if we will to make it such. The way is open to us and laborers and material are in sight. Will we build? What say you?

Since the mission spirit entered the conference, the roll of churches has much more than doubled. The church at Suffolk, with a plant that is worth \$60,000.00, and a membership that has already passed the half-thousand mark, has grown to be the leading church of the city within fifty years. The church at Norfolk, with a plant that is worth \$30,000.00, and a membership that is pressing the way toward the half-thousand mark, has sprung up within the last 20 years and has become our leading church in missionary gifts and endeavor. This was purely a result of the mission spirit that had found its way into the conference. The church is there largely as a result of conference mission effort. The conference initiated the work and stood by it until the last dollar was paid on the building. The church at Waverly that has just build a handsome \$7,000.00 frame structure may truthfully be said to be the fruit of the mission spirit that has been working so steadily in the Conference since late in the fifties. The church at Dendron is only about ten years old, and has a plant that is worth \$4,000.00. With this enumeration of churches we have but begun to name those that have been added to the conference through the workings of the missionary spirit—that spirit that reaches out beyond and strives to extend the borders of the conference and seeks to carry the message of truth which the church has for the world to those that have not yet embraced her great principles and come under her banner of Christian liberty which is as broad as the religion she seeks to promulgate. We have said nothing of Franklin, Bethany, Holland, Isle of Wight Court House, Ivor, Hobson, Mt. Zion, Sarem, Eure's, Oak Grove, Burton's Grove, Mt. Carmel, Liberty Spring, Centerville, New Lebanon, Union, South Norfolk, Lamberts Point, Portsmouth, 3rd Church, Norfolk, Rosemont, Newport News, Windsor and Wakefield, and doubtless others, all of which have been fruits or shared in the results of the mission effort of the Conference, in one way and another. Now the question that confronts us is this: does home mission effort pay? With the facts before us we must see that it does pay abundantly. It is a great work—

a work that is worthy of the best effort of the noblest men that ever lived. It builds a monument that tells of the greatness of the men who caught the vision of the future and builded not for self and worldly gain, but for generations unborn and in it saw the King of kings leading them forth to the greatest victory possible to man. He who helps to extend the kingdom of God in the earth engages in an immortal work and sets in motion forces greater than all others known to men. The forces thus set in motion reach on down through the ages and continue in their errand of mercy and blessing, to the children of men. The greatest men of all the ages are those who have gone forth conquering and to conquer under the bloodstained banner of King Immanuel. The greatest heroes of the world have been the missionaries of the cross, and when the greatness of all others has faded away and been forgotten, theirs will then shine as the brightness of the firmaments forever and ever. Would you be great? Then with your Master catch the mighty vision of the world in its need and become a missionary in deed and in truth. The mission enterprise is the greatest enterprise known to men or angels and all who catch its spirit and espouse its cause shall be led by the great Head of the church to the most sublime life of service possible to man. "Lift up your eyes and look on the fields for they are ripe already unto harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal."

Possibilities.

The mission work done by this conference has been great, but it has been but little more than a schooling, or training, for future work. It has revealed to us the possibilities that are within and without. There is no telling what another half century may do in the development of the mission spirit, and in the extension of our borders. The demands upon us today are great. The call comes loud and strong from many quarters of the conference and we have only begun to hear and heed the call. We could use wisely and judiciously in the conference mission work the next year at least \$50,000.00. This would command attention, influence, power, and give to the conference such inspiration as to make it go forward by leaps and bounds along all lines of work. It is the church that brings things to pass that gets the grip upon the hearts of men and elicits from them that devotion that counts for greatest things in the interests of the kingdom of God. We must help ourselves if we would have God and men to help us.

Catching a Vision.

There are some things that are essen-

tial to the larger success of our mission work. There are things that stand in the way to the goal that we have before us. They must be removed and the way made straight and plain for the chariot of God to sweep on in its majesty and splendor. Shall we do all in our power to remove them? Shall we catch the vision of the great work before us and give ourselves to the accomplishment of the work? Are we willing to deny ourselves for the sake of the work that the great God of heaven has committed to us? Are we willing to look upon it in all its parts and survey the whole field instead of a small section—the section that we are called to labor in? How often do we look at the entire conference and try to bring our hearts into sympathetic touch with every part of the Conference work? Do we work as much as we might for the general good of the work that is committed to the conference? Have we the work of the Conference at heart? Are we studying its best interest? Let us catch the vision of the future and strive to meet the demands that are upon us for the larger success of our Conference Missions.

Unfolding our Principles.

Among the very first things that are essential to the larger success of our mission work, is the unfolding of the principles and the mission of the Christian Church. I use the word unfold because we have been keeping our principles so nicely bundled up and packed away, that the world does not know what we stand for, and neither do our own people half appreciate the position of the church of which they are members. We must bring the old bundle that is so precious out of its long hiding place, and put it on exhibition and set the light of the church upon the bushel, instead of under it. We have kept it under the bushel long enough. Have we great principles? Then let us tell the world about them, let us teach them to our people, and interpret them in such way that they shall shine as the stars of heaven, and turn floods of light into their lives, and place them in a position to give a reason for their faith. We ought to so teach our people that they would be able to intelligently present the essential features of the church in an attractive manner. The average member of the church has a very vague idea of what the Christian Church stands for. We have concluded that we have a good thing and it is not worth while to say anything about it. We have been fearfully afraid of sectarianism, and have gone to extremes in the other direction. The cry of sectarianism has been raised when some one has arisen to declare the principles of the church. We have fail-

ed in distinguishing between sectarianism and devotion to a cause that is dear to our heart. What would you think of the man that did not love his home and his family enough to stand up for them and look out for their interest? When a man speaks for his home and tells the good things about it, would you call him narrow and selfish and sectarian? If we have God given principles, then we ought to tell the world about them, and if there are really good things about the Christian Church we ought to tell the world about it. One of the grandest things about the Christian Church that we will mention, in passing, is this: She seeks religious liberty not simply for self, but for others, as well. She is as broad as the religion of Jesus Christ, accepting Him as her only Head, the Holy Bible as her only creed, Christian character as her only test of fellowship, and Christian as her only name. We have not even half begun to appreciate the greatness of the Church in which we labor, and to which we have pledged our loyalty. If any church under the sun has a principle about which it could rally, truly we have more than one, and further, if any should be abundantly active in mission work we should. The mission field is clamoring today for the position of the Christian Church. It is upon her ground that all the followers of Christ on the globe can stand, without sacrificing essential things about their faith. With the Bible in hand let us go forth to proclaim to the world the great truth for which we stand as a church.

Church Loyalty.

The next thing that we will mention as essential to the larger success of our mission work is that of loyalty to the Christian Church at large, as well as to the local church. One of the most serious draw-backs in our mission work today is disloyalty to the Christian Church on the part of her members that move into the city, town or village. This same fact may be true of other denominations, but that does not keep us from deploring the fact and seeking in every way possible to apply the remedy. We can largely remedy the situation in the years to come if we will but give ourselves to the task and so teach our people that they will not simply love the local church, but the whole church. There is, or has been, doubtless a great dearth of teaching along this line among us. I confess that I am guilty myself to a large extent. When our members have moved to some other place we have been loth to give them up and whenever they have suggested to us that they were thinking about getting a letter to the little struggling mission church we have discouraged them and kept them from

doing the thing that we know they ought to do and the thing that would be best for their spiritual interests. It seems to me that our teaching should be so clear on this subject that when our members move to the city that they would think about moving their membership with their other effects. This is a point of no little importance. Every mission point in this conference would be able to add at least to their membership twenty per cent if they could prevail on the members of the Christian church in their town to get their letters. We may not be able to reach those that have already gone into the cities, but let us see to it that we do not fail to impress those that may move to the cities in the future. We need to agitate the question and try to make our people feel that one Christian church is as good as another and that every body ought to be a member of the one nearest to them and throw the whole of their influence and energy into the work. The fact that a church is weak should not keep people from joining it. There is all the more reason why they should join it and try to strengthen it and make it count for something in the community. We should never be too big for our church. We ought to be able to fit in any where. One commendable thing in the president of this nation today is the fact that he has attended the church of his choice while in Washington, though it is one of the weaker churches, and worships in a chapel. In that act is a mark of greatness that you do not find every day. If we have business, social, educational prestige, or what not, let us use it to build up our church any and every where. It may be more pleasant for us to go around from church to church, but will it be more profitable to us and the cause which is greater than any or all of us. We need a zeal for our church that will not let us be indifferent to any thing that is for its good. Let us be loyal to the church of our choice.

Going to the Centers.

The mission work that we are doing today is mostly confined to the cities and towns. There it is more difficult to establish a church, than in the rural districts. It requires more work and money. It calls for prolonged effort in the face of great discouragements and many times almost insurmountable barriers confront us. But it is in the cities and towns that the greatest part of our mission work must be done in the future. We must go to the centers of population. This nation will soon be governed by her cities. The church must look well to her interests in these centers of population if she would fill her mission and be the power for good that she is

(Continued on page 16.)

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MARRIED.**Walters-Thomas.**

Married at the residence of Mr. W. J. Thomas, the bride's home, Burlington, N. C., Oct. 27, 1908, Mr. Charles Manly Walters and Miss Selma A. Thomas. It was a quiet, but beautiful, home marriage. The rooms were beautifully decorated. Miss Mamie Fonville presided with ease and grace at the piano. The writer, assisted by Rev. W. T. Walters, of Broadway, Va., performed the ceremony in the presence of a few friends and relatives who vied with each other in hearty congratulations and good wishes for the bride and groom.

Dr. Walters has won for himself one of Burlington's most popular and highly esteemed young ladies.

Dr. Walters graduated last June in medicine, and having located a few months ago at Union Ridge in his native county, Alamance, has already a splendid practice. He is one of our sturdy and rising young men of great moral worth with a bright future. The day was ideal, the presents useful, and the flowers beautiful. The happy couple started out on life's wedded pathway with bright omens. May the Hand that loves guide them in all things.

P. H. Fleming.

DIED.**Johnson.**

At his mother's, Myrtle, Nansemond Co., Va., Oct. 5, 1908, Mr. Junius Randolph Johnson, aged 50 years, 11 months and 2 days. He was a great sufferer during his last illness, though he bore his suffering with much Christian fortitude, not murmuring or complaining, believing, yea, knowing it was all well with his soul. He had a sore on cancer on his arm and he went to Richmond and to Norfolk and had the best doctors but they could do him no good. Dr. Raby of Windsor, Va., attended him and every thing possible was done for his recovery but it seemed that his time had come and he had to go. We must all go sooner or later. We will all miss him so much—he was good, kind-hearted and loving to all. We feel that our loss has been his eternal gain. He was greatly beloved by all who knew him. He leaves a widowed mother, two brothers, Mr. S. B. Johnson, of Port Norfolk, Va., Mr. Revard Johnson of Gates Co., N. C., five sisters, Mrs. Lyeurgus Rose of Port Norfolk, Va., Mrs. John A. Johnson, of Suffolk, Va., Mrs. Julia P. Matthews, Nansemond Co., Va., Mrs. L. R. Gulder of Petersburg, Va., Miss Gypsey Johnson, of Myrtle, Va., and many friends.

He was a member of the Baptist church, Park Place, Norfolk, Va. May the mantle of this good man fall upon some one who shall fill his place in the church and community. His funeral service was conducted at his home, Myrtle, Va., by the writer, in the presence of a large congregation of sympathizing friends and his remains were laid to rest in the family cemetery to await the resurrection morn. The Lord bless and comfort the dear bereaved ones with the blessed thought of meeting by and by in Heaven where there will be no more dying.

H. H. B.

Eley.

At her home, near Bethlehem Christian church, Nansemond Co., Va., Oct. 7th, 1908, Mrs. Mary E. Eley, beloved wife of Mr. Frank Eley, aged 64 years and 5 days. She had been suffering for some time with cancer, therefore her death was not a surprise to her friends. She was a member of Bethlehem Christian church, having made a profession of religion when quite young. She was a devoted wife, a loving mother and a faithful friend. She will be greatly missed. We weep but not as those without hope, blessed hope!

We shall meet beyond the river,

When our conflicts all are o'er;

And we'll spend the best forever,

On that bright celestial shore.

We shall meet with many a loved one,

That was torn from our embrace;

We shall listen to their voices,

And behold them face to face.

She leaves a devoted husband, three loving daughters, one brother, one sister and many friends. Her funeral service was conducted by the pastor at Bethlehem Christian church, assisted by Rev. W. W. Staley, D. D., and the remains were laid to rest in the church cemetery. The Lord bless and comfort the bereaved ones.

H. H. B.

Iseley.

Sarah Lucindy Isely, wife of E. K. Iseley, was born Dec. 31st, 1854 and died Oct. 24th, 1908, aged 53 years, 9 months and 23 days. Sister Iseley had been a worthy member of Bethlehem Christian church since early life. Her husband and seven children are sorely bereaved by her death. Two brothers and one sister are among the sorrowing ones, but their sorrow is not without hope. A good mother and an affectionate wife and neighbor has passed into the spirit world. God bless the bereaved.

Funeral by the writer.

J. W. Holt.

NOTICE, W. N. C. CONFERENCE!

All persons coming to the Western North Carolina Conference will be met at Ramsenr at 10:30 o'clock a. m. and 5 o'clock p. m. on Monday, Nov. 9th. Any person coming from Sanford or anywhere on the old C. F. Y. V. Road will be met at Staley at 2:30 o'clock p. m. on same day.

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THE CHRISTIAN SUN, Elon College, N. C.

Notes.

I filled my last appointment at Damascus the third Sunday in Oct. This is a pleasant congregation to serve and I appreciate the kindness shown me there this year.

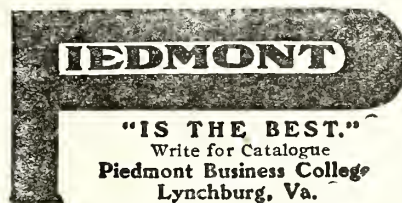
Our congregation at Union is at present without a house of worship, having removed the old building for the purpose of erecting a new one upon the site occupied by the old one. We hope soon to have the new building up, as the walls are now going up.

New Providence seems to grow slowly, but there are signs of new life which growth.

J. W. Holt.

The Southern Produce Exchange of Norfolk reported shipments to Sept. 1, of this year, from Norfolk to Northern markets, an aggregate of 3,188,129 packages. There are some large items, potatoes taking the lead with 602,142 bbls. Spinach is next in bulk with 597,958 bbls.; of cabbage there were shipped 322,123 crates; of beans 268,632 crates; of kale 291,025, of radishes 155,278, and

that the vicinity of Norfolk is the garden spot of the United States. of cucumbers 84,296 bbls. In the light of which figures, one may say literally



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2:11	6:59	Willow Sp'gs	7:37	2:45
2:23	7:14	Varina	7:27	2:34
2:35	7:26	Fuquay Sp'gs	7:19	2:25
2:55	7:45	Kipling	7:00	2:05
3:15	8:05	Lillington	6:41	1:44
3:41	8:28	Linden	6:15	1:17
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DAYTON, OHIO

(Continued from page 13.)

the end. We shall get much more from these points than we will put into them. There is no work that pays just like mission work. It is the greatest business enterprise in the world. It brings in larger returns for the capital invested than any other business. Who would not invest largely in it and live and work a thousand years after he is dead and has been forgotten by all living men. What we put into the cause of Christ works on after we are gone. I had rather build a church and see it fully established through my ministry than to go to the White House and wield the scepter over this great nation.

Better Houses.

The final essential to the larger success of our mission work is that of housing our mission congregations. We can not hope to accomplish much in the cities until we are properly equipped for the work. The one thing that has hindered our mission work more than any other is the fact that we have been compelled, in most instances, to build only ordinary houses of worship. You may say what you please about peoples' rallying to the cause and not to the house, but people will measure the business by the house in which it is done. You can not do a successful business in a shack, while your neighbor has the best store that can be built over across the street from you. The magnificent building counts for something in the world of trade and also counts for something in the religious world. We must have something to rally about and something that compares favorably with what other people have. I do not believe in extravagance in church buildings, but I do believe in considering what will be to the best interests of the work and then being governed accordingly. We ought to have money to enter a city and push the work as rapidly as will be best for it and not have to hang fire on the building proposition year after year. It is a great injustice to the work and also ourselves as a denomination. It is true that we have not been able to help ourselves in the past, but we trust a brighter day is ahead and the day is not far distant that our people shall be so aroused on the great question of missions that they will furnish the money that is necessary to push the work forward as rapidly as will be best for the work. We must learn to give on a larger scale. We have learned to do every thing else on a larger scale and why not let our giving keep pace with our material interests?

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